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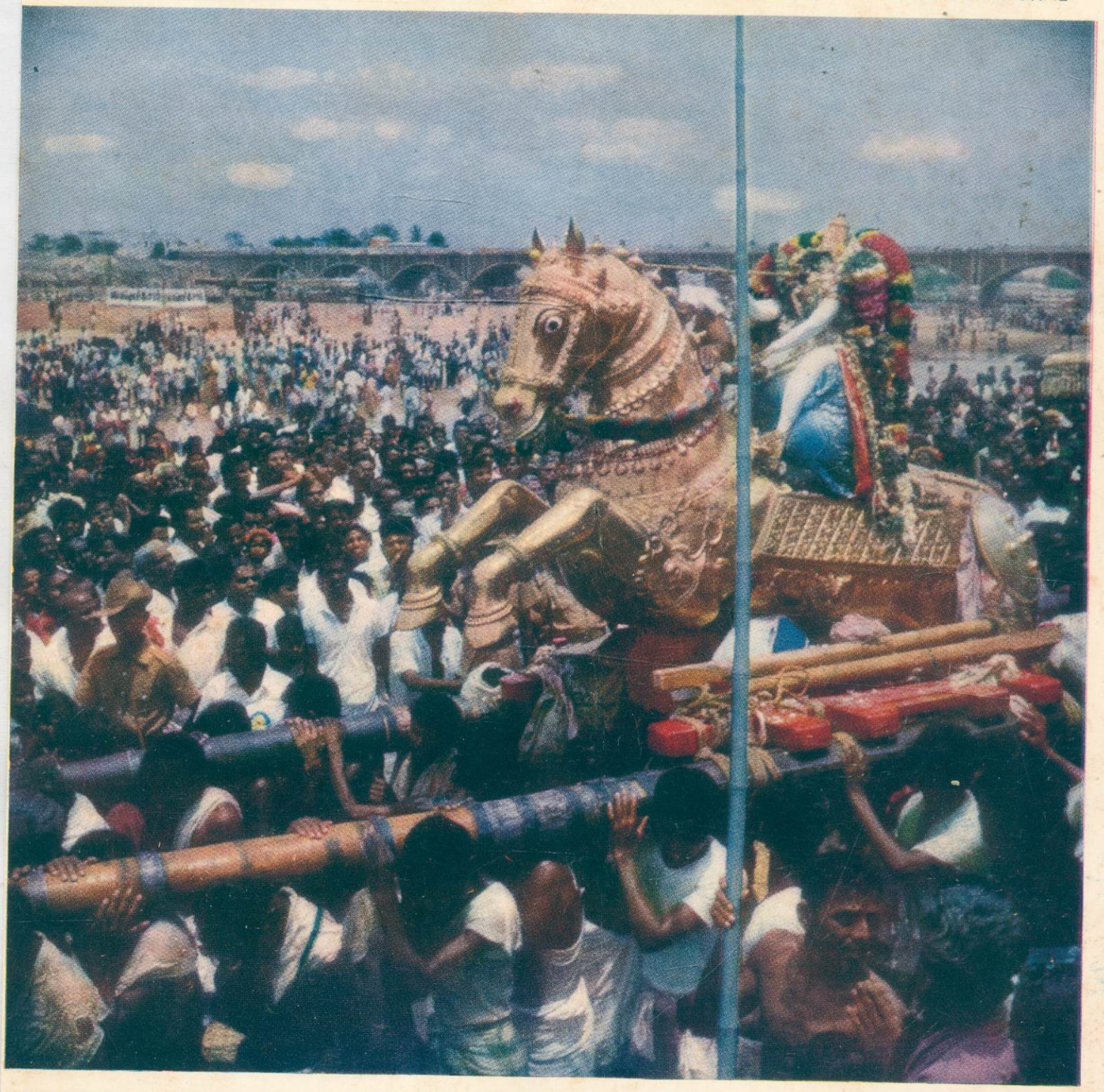
ASIAN TRAVELS NEWS

A MONTHLY MAGAZINE DEVOTED TO THE PROMOTION OF TOURISM—NATIONAL & INTERNATIONAL



MADRAS, MAY 1973

Madurai Chitra Festival Scene

VOL. 2 No. 1

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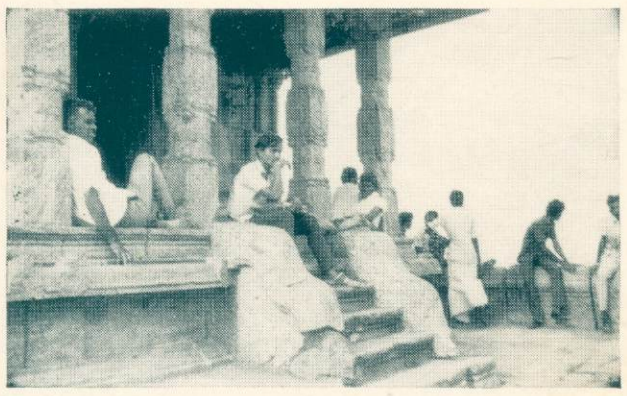

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The staff of the Asian Travels, who have arranged hundreds of pleasant tours for others at home and abroad, took a day off recently to relax themselves. The place chosen was the beautiful Sattanur Dam. Led by Mr. S. Parthasarathy, General Manager, the youthful team enjoyed every minute of their stay there.

Picutures 1 to 4 depict their playful mood, their fun and frolic. Picture 5 shows the members at Gingee Fort temple.

6

Asian Travels XI played a friendly cricket match with the Air India XI at the Arts College Grounds. Picture 6 shows both the teams.

(3)

SWEET TAMIL!

Of all the languages that we have known, we have not come across any as sweet as TAMIL.

Say ! Is it worthwhile to live here walking as Tamils, if only to live in ignorance and as animals, despised by all the world, losing even our entity ?

Pave we must the path for the dissemination of tinkling Tamil, honey'd sweet, all over the surface of the Globe.

* * *

Of all the Poets that we have known, nowhere on earth is born a Poet like Kamban, Valluvar and Ilanko.

Verily, it is so ! And no vain boast ! We live the life of the deaf, dumb and blind.

Hark, hear ye a word ! If we are to survive, make the streets all reverberate with Tamil in bounty.

—**SUBRAMANYA BHARATHI**
(Rendered into English from the original Tamil by K. C. Kamaliah)

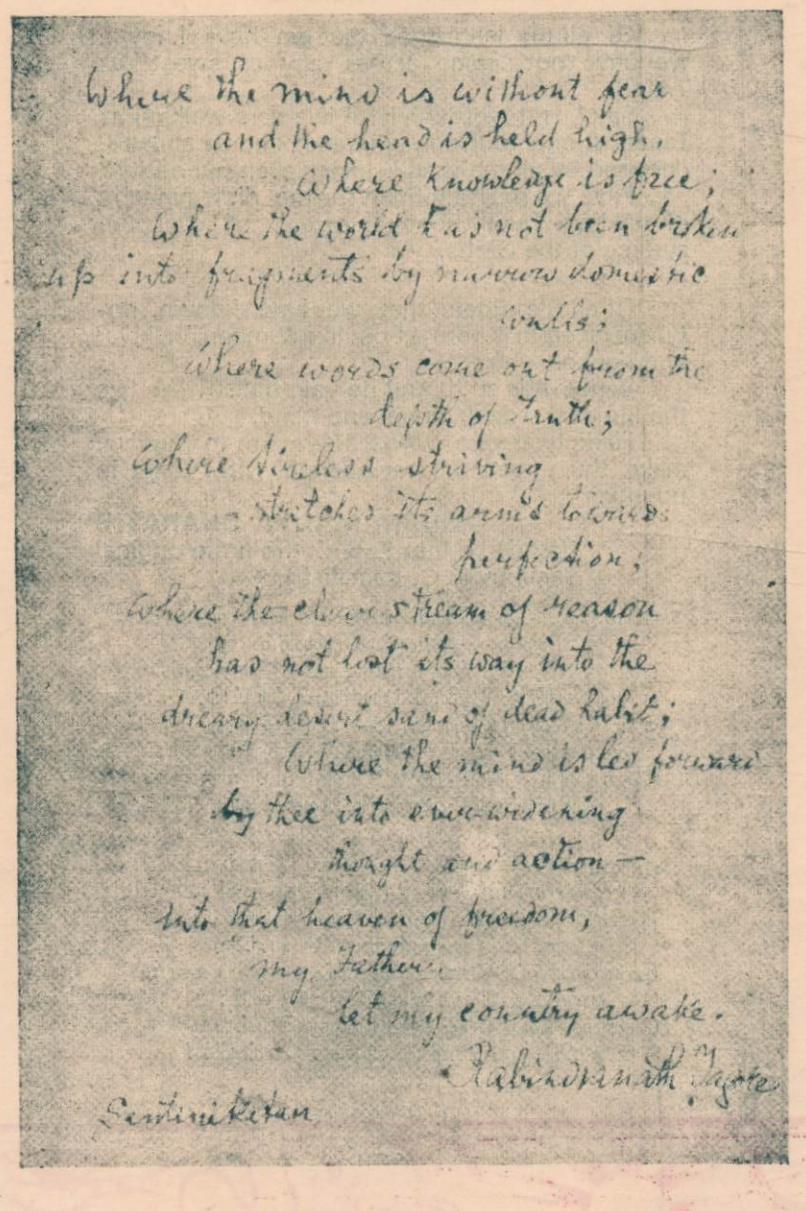
யாமறிந்த மொழிகளிலே தமிழ் மொழிபோல்
இனிதாவ தெங்கும் காணேம்
பாமரராய், விலங்குகளாய், உலகனைத்தும்
இகழ்ச்சி சொலப் பான்மை கெட்டு,
நாமமது தமிழரெனக் கொண்டு இங்கு
வாழ்ந்திடுதல் நன்றே சொல்வீர்
தேமதுரத் தமிழோசை உலகமெலாம
பரவும் வகை செய்தல் வேண்டும்.

* * *

யாமறிந்த புலவரிலே கம்பனைப்போல்
வள்ளுவர் போல், இளங்கோவைப்போல
பூமிதனில் யாங்கணுமே பிறந்ததில்லை ;
உண்மை, வெறும்புகழ்ச்சி யில்லை
ஊமையராய், செவிடர்களாய், குருடர்களாய்
வாழ்கின்றேம் ஒரு சொற்கேளீர் !
சேமமுற வேண்டுமெனில் தெருவெல்லாம்
தமிழ் முழக்கம் செழிக்கச் செய்வீர் !

(4)

Into that heaven of Freedom,
Let my Country Awake!



Where the mind is without fear
and the head is held high,
Where knowledge is free;
Where the world has not been broken
up into fragments by narrow domestic
walls;
Where words come out from the
depth of Truth;
Where tireless striving
stretches its arms towards
perfection;
Where the clear stream of reason
has not lost its way into the
dreary desert sand of dead habit;
Where the mind is led forward
by thee into ever-widening
thought and action —
Into that heaven of freedom,
my Father,
let my country awake.

Rabindranath Tagore

Santiniketan

First Ever Written Love Letter

India is not a country of sages and snake charmers only. It is also the land of love and heroism. It was here that the first ever love letter was written. The letter is from Rukmini to Lord Krishna, and it forms part of Bhagavatham, a sacred literature of the Hindus thousands of years old. The Sanskrit text of the letter is published below ;

रुक्मिण्युवाच

श्रुत्वा गुणान् भुवनसुन्दर शृण्वतां ते निर्विश्य कर्णविवरैर्हरतोऽङ्गतापम् ।
रूपं दृशां दृशिमतामखिलार्थलाभं त्वय्यच्युताविशति चित्तमपत्रपं मे ॥ ३७ ॥
का त्वा मुकुन्द महती कुलशीलरूपविद्यावयोद्रविणधामभिरात्मतुल्यम् ।
धीरा पतिं कुलवती न वृणीत कन्या काले नृसिंह नरलोकमनोऽभिरामम् ॥ ३८ ॥
तन्मे भवान् खलु वृतः पतिरङ्ग जायामात्मार्पितश्च भवतोऽत्र विभो विधेहि ।
मा वीरभागमभिमर्शतु चैद्य आराद् गोमायुवन्मृगपतेर्बलिमम्बुजाक्ष ॥ ३९ ॥
पूर्तेष्टदत्तनियमव्रतदेवविप्रगुर्वर्चनादिभिरलं भगवान् परेशः ।
आराधितो यदि गदाग्रज एत्य पाणिं गृह्णातु मे न दमघोषसुतादयोऽन्ये ॥ ४० ॥
श्वोभाविनि त्वमजितोद्वहने विदर्भान् गुप्तः समेत्य पृतनापतिभिः परीतः ।
निर्मथ्य चैद्यमगधेन्द्रबलं प्रसह्य मां राक्षसेन विधिनोद्वह वीर्यशुल्काम् ॥ ४१ ॥
अन्तःपुरान्तरचरीमनिहत्य बन्धून्त्वाकुद्धरे कथमिति प्रवदाम्युपायम् ।
पूर्वेद्युरस्ति महती कुलदेवियात्रा यस्यां बहिर्नववधूर्गिरिजामुपेयात् ॥ ४२ ॥
यस्याङ्घ्रिपङ्कजरजःस्नपनं महान्तो वाञ्छन्त्युमापतिरिवात्मतमोऽपहत्यै ।
यर्ह्यम्बुजाक्ष न लभेय भवत्प्रसादं जह्यामसून् व्रतकृशाञ्छतजन्मभिः स्यात् ॥ ४३ ॥

Following is a free translation of the Sanskrit text :

Thou, the Most Beautiful in the whole world !

I heard about Your divine virtues, which entering the ears can quench the bodily longings !

I heard about your supreme beauty which is the ideal object for vision and which can grant all aspirations (Purusharthas) of life.

And hence my mind longs for you, even discarding feminine modesty.

Which young girl in the world does not wish to select her partner in life, equal to her in birth, character, beauty, wisdom, age, status and wealth ?

O, Narasimha, Mukunda, I am told your beauty can charm everything in the universe !

And so, I have chosen you as my Lord ; surrendering myself completely to you. I belong to you alone, and Sisupala shall not lay his claim to me. O, Lotus Eyed ! can a mean fox be allowed to touch the food meant for a lion ?

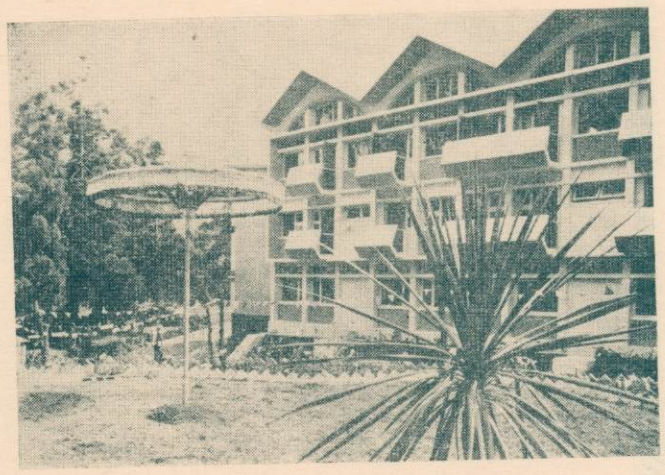
If I had worshipped with sincerity the supreme Lord through benevolent acts like the digging of tanks and wells for common good, by performing yagnas, by giving charity to the needy, by observing austerities, by offering worship to the Devas, Brahmins and my Guru, then, as a reward for the same, may the Gadhagraga (Lord Krishna) come and take my hand—neither Sisupala, nor any other touch me.

O, Lord ! You will triumph. Pray, come secretly, to Vidarba Kingdom the day previous to the wedding, vanguish Sisupala, Jarasanda and their gang and marry me in the " Rakshasa " style.

Even though I live inside the palace, I'll give you an idea to take me away without harming my kith and kin. The tradition followed in my family is for the bride to go out to the temple of Parvathi, our family deity for worship, before wedding. (That is the best time for you to meet me on the way).

O, Lotus-eyed ! Even Sankara and other divinities long to get buried in the Holy Dust of Thy Feet to attain spiritual purity. So, if I fail to obtain thy grace, I have no alternative but to give up my life. I won't mind taking even a hundred rebirths and reach you through penance! ★

Officers of Asian Travels in New Delhi, Mr. Mohan and Mr. Rajagopalan receiving the Tamil Nadu Chief Minister, Mr. M. Karunanidhi, Industries Minister, Mr. S. Madhavan and the Public Works Minister, Mr. Sadiq Pasha in New Delhi.



An additional block of the tourist bungalow at Ootacamund was declared open by Mr. Om Mehta, Union Minister of State for Works and Housing, recently. Picture on left shows (L to R) Mr. A. V. P. Asaithambi, Chairman of Tamil Nadu Tourism Development Corporation, Mr. K. Rajaram, Tamil Nadu Minister of Tourism, Mr. M. S. Sundra, Chairman and Mg. Director of India Tourism Development Corporation and Mr. Om Mehta speaking. Picture on the right shows a view of the additional block.

Editorial

Second Year

With this issue we are entering the second year of publication.

In our first issue, we had spelt out our ambition in these words : " It has been the cherished ambition of Asian Travels not merely to serve as travel agents but also to promote tourism in the proper way so that there can be a right type of understanding about India by others and also to develop an intimate relationship among the people in this country. In short, understanding one another and appreciating the best qualities in others will naturally bring the people together, which, in turn, will bring peace and prosperity among the people. These alone can help in the development of any country."

During the past one year many remarkable improvements have been made in the development of tourism in our country. Many new hotels have come up. The public sector India Tourism Development Corporation alone has built up the largest accommodation chain of 1800 rooms. In the South, the Kovalam Beach resort and Mahabalipuram with new shore cottages provide fantastic facilities to pleasure-loving tourists. Plans have been prepared to meet the targeted arrival of 8,00,000 tourists by 1978. Tourist vehicles of all categories have increased much.

For development of home tourism, the railways have introduced special luxury janatas. The Tourism Development Corporations of various States have introduced package tours of short duration, which are quite attractive, cheap and so popular.

We have come into the picture filling a real gap in the South in the production of publicity materials. We can claim with pardonable pride that we have also contributed our mite to project all aspect of tourism. The response to our suggestions has always been good. And we are thankful for the co-operation and help offered by the Government of Tamil Nadu and friends in the trade.

We have only made a beginning. Plus points in favour of attracting more tourists are many. The attractions for tourists in our country have not yet been fully publicised. And we are confident that in the years to come we will be moving fast in achieving our ambitions. ★

OOTY PROVIDES MORE TOURIST FACILITIES

Declaring open the additional block of the tourist bungalow built at a cost of Rs 10 lakhs by the Tamil Nadu Tourism Development Corporation Limited at Ooty in the Nilgiris, Mr. Om Mehta, Union Minister of State for Works, Housing and Parliamentary Affairs, said that India should strive hard to attract more number of international tourists, as the tourist traffic to India in comparison to other countries was negligible.

Considering the importance of Ootacamund as a Hill Station, he hoped that the Civil Aviation Ministry would seriously consider the desirability of constructing an air strip at Ootacamund.

Mr. K. Rajaram, Minister for Tourism, Government of Tamil Nadu, welcoming the Union Minister, stressed the need for wide publicity for tourist potentialities of Tamilnadu in foreign countries.

Mr. A. V. P. Asaithambi, Chairman of the Tamil Nadu Tourism Development Corporation Limited, said a ropeway between Dodabetta Peak and Ooty Botanical Gardens was under active consideration of the Government. He hoped that the Government of India would come out with generous financial help for this project.

Mr. M. S. Sundara, Chairman and Managing Director, India Tourism Development Corporation, New Delhi, said Ootacamund, being a cosmopolitan tourist centre of national importance, moderately-priced accommodation and other infrastructure should be provided to attract more number of tourists.

Mr. A. S. Ahluwalia, I.A.S., Managing Director of the Tamil Nadu Tourism Development Corporation Limited, said with the construction of the Additional Block, the number of beds available at the Tourist Bungalow Complex, Ooty, had been increased from 72 to 235 besides a Conference Hall and a big dormitory for holding conventions and seminars, ★

ON THE COVER

An important scene in Madurai Chithrai festival—Lord Alagar entering the Vaigai River. The colour photo is by Mr. K. Ramachandran.

Acknowledgement

The article Forests in Tamil Nadu published in the March issue was by Mrs. S. Devasena

So You Want to go Abroad!

BY

VEEYES

(This is part XII of the series)

Travellers going abroad on an immigration visa or for permanent settlement require an Income-tax Clearance Certificate, before the Reserve Bank's approval can be issued to them. If you are a resident in Madras City, you should approach the Income-tax Officer, Salary Circle who, after assessing your current returns, will issue a Form 'A' drawn on the Income-tax Officer, Foreign Section, Madras. This income-tax form 'A' must then be exchanged for final tax clearance or exemption certificate as the case may be. Travellers, resident in out-stations should approach the Income-tax Officer in respective cities to have a Form 'A' drawn on the Income-tax Officer, Foreign Section, Madras. In certain places the out station Income-tax Officer can himself issue a final tax clearance certificate. Recently the Reserve Bank have been insisting that the Income-tax Officer who assesses your income and issues Form 'A' should also attest one copy of the immigration questionnaire form which is to be submitted to the Reserve Bank. There is a controversy in that the Income-tax Officer, having received no communication from the Ministry of Finance, does not care to attest this questionnaire form. You should try for an attestation, and if you are not successful, this fact should be clearly set forth in your application to the Reserve Bank of India.

Last, but not the least, all travellers going outside should possess health certificate, on international form, for small pox vaccination and cholera inoculation, duly authenticated with the Government of India ISR seal. The small pox vaccination will be effective from the date of vaccination (in case of revaccination) and 8 days after the date of vaccination (in case of primary vaccination). The cholera inoculation should be at least 6 days old at the time of departure. Some muslim countries insist that the cholera inoculation be taken in two doses. Generally, for the rest of the countries, it is sufficient, if the cholera inoculation is taken in one dose. The small pox vaccination is valid for three years from the date of issue while cholera inoculation is valid only for six months.

People travelling to far eastern countries like Japan, Hongkong, and Philippines are advised to takef inoculation against typhoid and paratyphoid. This is not mandatory, but advisable. If you are proceeding to some of the African countries or South American countries, yellow fever inoculation is a must. Yellow Fever Inoculation is available only at certain places. For example, King Institute, Guindy, gives yellow fever inoculation, every Friday, between 10-30 A. M. and 12-00 Noon. If the Friday is a holiday, you can always get this inoculation done on the preceding Thursday. Apart from the King Institute, Guindy, the only other place where you can take this inoculation is the Port Health Office in Cochin. There should be a reasonable gap between your taking the yellow fever inoculation and small pox inoculation. This interval is recommended to be at least 15 days. In Madras City the small pox vaccination and cholera inoculation can be done at the Health Department of the Corporation or at the King Institute, Guindy. In most of the other stations you should approach the municipality or the Corporation authorities for this purpose. The international forms are handed out by the Airlines and the Travel Agents in a booklet form.

It is advisable you plan your trip at least 30 to 40 days in advance and particularly so in the summer months like April, May, June, August and September. It is during these months you will find lot of travel in Europe, in the Far East and in U.S.A. Hotel accommodation during this period is usually critical. You may not get the type of accommodation that you desire and at times you will be compelled to stay in hotels which are expensive. You should approach your Travel Agent or the Airline well in advance and give them your plans, when you want to leave, where you want to stop and how long you want to stop in each place. The travel agent would then be in a position to prepare the itinerary for you and also suggest what would be the cheapest fare for your travel. He will let you know the types of accommodation that are available and also the rates which would then enable you to budget your trip in the right way.

As you are probably aware, there are different types of fares and the fares depend on your itinerary and the stop-over you make.

Currently, the India—U.S.A. economy excursion are of Rs. 4004/- for travel Bombay—New York.

Bombay or Bombay-Boston-Bombay is the cheapest for any round trip travel. This ticket is valid for 120 days from the date of commencement of travel. However it does not allow any stop-over to be made between Bombay-Boston-Bombay or between Bombay-New York-Bombay and vice versa. These fares are combinable with any fares within the Northern and Southern America and as such you can cover quite a number of cities in the U.S.A. by taking advantage of this excursion fare. However, if you plan to stop on the way, in Europe or in U.K. this fare will not be of any use to you. You will have to take only a normal economy or first class fare in case you give a number of stop-overs on the way and also some at the expense of the airlines.

There is also a youth fare between India and certain countries. These are limited to only people of certain age and stop-over will be limited to one. Under this category you pay only one way fare for round trip travel.

Periodically you will find advertisements from reputed Travel Agencies quoting all inclusive tour prices which would provide you air transportation as well as ground expenses in foreign countries. You should select such tours only when organised by really reputed travel agents recognised by the IATA and by the Government of India. In other cases, people have lost their deposits when the tours did not materialise.

If you belong to an Organisation, or an Association and if this Organisation or Association has been in existence for more than two years and if all of you have been members in this body for a period not less than six months, you can ask for an affinity Group fare which will be economical, provided you have a minimum number of 15 people travelling in a group. This sort of affinity groups must be finalised very well in advance and 10% deposit will have to be paid to the carrier at least 30 days in advance, of the departure. The entire itinerary must be finalised before that date and the ticketing of the whole group must be completed before the 20th day of the departure. As stated earlier your Travel Agent will help you plan your trip and suggest what type of fare or type of group would be the best for you.

Fare for children between 2 and 12 years is 50% in most of the areas. However, within U. S. A. the fare for child between 2 and 12 years is 66 2/3%. Children under 2 years of age normally pay 10% on the international ticket. However within U.S.A. one child under 2 years would be carried free with each adult passenger.

Free baggage allowance for international travel is 30 kilos (66 lb) for first class passenger and 20 kilos (44 lb) for economy class passenger.

Most of the carriers serve vegetarian food on board their flight and if you are particular in having vegetarian meals you must tell them in advance of your departure so that the vegetarian meals can be provided all the way to your destination. It may not be difficult to provide vegetarian food from India. But points in Europe and U.S.A. require advanced notice.

Musical instruments like Veena and Sitar cannot be carried in the Passenger Cabin. This is due to a Governmental regulation and most of the airlines strictly adhere to this rule. These instruments can be carried only in the Cargo hold of the Airlines and it is therefore necessary that these are properly packed to avoid damage enroute. Similarly advance arrangements must be made for the carriage of any pet animal that you want to take with you. If the pet is small in size and can be muzzled and on leash these can be carried into the passenger cabin. If not, the animal must be put in a cage, or kennel and taken as baggage of the passenger. The pet animals will be charged for at the excess baggage rates irrespective of free baggage allowance. The excess baggage is calculated at one percent of the first class one way fare between the point of origin and the point of destination.

All international airlines' time tables are prepared on a uniform basis. These will show time of departure and arrival in each city in the respective times of those cities. You will find the flight leaving from Bombay at 1-00 A.M. in the morning and arriving in Boston the same afternoon at 2-10 P.M. and the travel time as per the time table might appear as 13 hours and 10 minutes. If you want to find out the total travel time, you have to add the difference in times between the cities of destination and the cities of origin which will also be given in the time table.

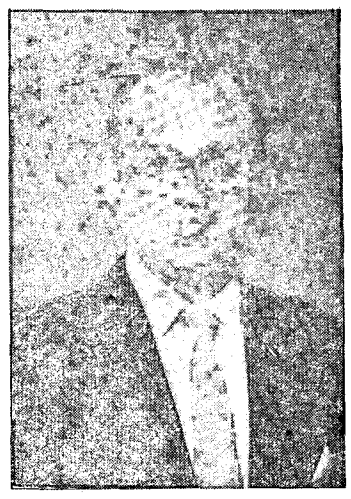
In view of the recent hi-jacks and threats in various airports, the security checks have become very rigid. At the point of origin your baggages will be checked thoroughly by the airlines concerned and cleared for carriage. However, the handbags you carry with you, which would be with you throughout the travel will be subject to check at every point of stop-over between origin and destination. This might prove to be an irksome business. It is therefore advisable for you to minimise your hand-baggage and keep it to one in number. Incidentally your hand baggage is also to be included in your total baggage for free allowance purposes.

There will be an embarkation tax in most of the cities. In Bombay it is Rs. 15/- per person and in USA it is $3/- This tax information will be available

(Contd. on page 15)

Tourism And Export

M. CT. MUTHIAH



The concept of Tourism as indirect exports has now been so well established, it needs no further emphasis. But the real problem still remains in the implementation of the concept. Are we prepared to handle a tourist inflow of one million by the early eighties, as we hope to welcome? Are there enough infrastructural facilities to handle a tourist traffic of such dimensions? These are questions we normally try to avoid answering, with the good hope that these problems do not exist, or that it solves itself! Little has been the importance of tourism as an important function of foreign trade realised.

I am of the opinion that a system approach should be adopted towards tourism with an involvement of interministerial thinking for an objective assessment of the problems as well as for formulating policies for approach. The concept of tourism as a business has still not unfortunately found acceptance among our policy planners. A macro approach to this problem would necessarily mean a better deal to this otherwise neglected institution. As is imperative in any other area of industry, the allotment of additional resources in terms of finance, personnel and technology would serve as a general impetus to this business. What is to follow is a national transformation in the approach to the problem as well as in the individual involvement in achieving the set objectives of maximum returns in terms of foreign exchange.

Tourism in the business sense would perhaps achieve the results that we have been longing for. It need not necessarily mean a conflict of culture of the ancient Indian tradition of hospitality. The development of the trade should be never in conflict with the established institution and though this may sound as a contradiction, is not so.

What are these infrastructural facilities that we are looking for? As per the common knowledge they include the preplanning for tomorrow's airports, removal of passenger problems at the customs, more room space in hotels, development of recreational facilities, encouragment of wild life tourism, etc.

What we have not been able to realise so far is the imperative desire of the tourists to take back a part of the culture that is India. This can be achieved only by a wide communication link up in terms of better roads and an information cell to educate the tourist on what to eat, where to stay and what to buy and where, etc. Such a detailed information system has unfortunately not been developed in our own country let alone to impart to the tourists. The more common tourists from Europe sometimes are better equipped with such information.

What would be the advantage of an Information link up in exports is perhaps the next question. The obvious answer is that it creates a need and desire to spend and induces a better satisfaction. The ITDC, established in 1966, has certainly contributed its level best in setting the pace all around. The rate of growth in tourism was 13.9% last year and the proposed increase to 16.9% seems highly probable. This would mean an inflow of one million tourists by the year 1980.

The objectives of ITDC to increase tourism infrastructural facilities, improving and expanding the available tourism facilities and opening up new tourist areas, will have a direct impact in promoting tourism as a high priority export indusrty. The foreign exchange earnings through hotels forms a major part of tourism earning. Hence, hotels are the most important ingredient of tourist infrastructure. Most tourism conscious countries in the world owe the tourist in the last few years to the systematic expansion of hotel industry. The hotel is the focus around which the related services tend to bloom and attract the spending power of the foreign tourist. Majors among these are the speciality shops, service shops and art-boutique showrooms. A present-day hotel is a small township all by itself and an attractive shopping centre is an ideal opportunity for increased

foreign earning. At the same time we find that the public institutions have not fully exploited this outlet of business. No one is better equipped than the Government itself to open speciality shops in modern hotels and cater to a wide range of tastes. These shops can have a differential pricing in terms of the Indian rupee and foreign currency. Also any purchases in foreign currency should be exempt from taxes. This would encourage a tourist to buy more and at the same time create an interest in travelling wider. The products sold should be basically representative of a region in the country. A dual objective of indirect publicity for tourism and lucrative foreign exchange earning are the results to be expected.

Another successful area of operation in terms of increased foreign exchange earning would be a duty-free shop. ITDC has already successfully ventured into the field of duty-free shops and has now four of them at Bombay, Calcutta, Madras and New Delhi. Their net earning for the current year has been more than Rs. 2 crores in foreign exchange. A wide network of these duty-free shops throughout the country, especially in places where a product association is involved, will result in a concentrated foreign exchange earning.

The contribution of tourism to direct exports will be in the image it creates on the businessmen who visit this country from abroad. Basically a businessman carries a certain image of the nation and as far as national thinking is concerned every visiting businessman should be accorded the same treatment as a tourist. Apart from that he should have an opportunity to learn about the advancement of this country in the various spheres. This can be achieved by a proper planning and coordination of various ministries.

A plan priority to increase tourism earning is overdue and if given the due priority it will not be an exaggeration of imagination to expect large tourism earnings in the years to come. ★

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Poompuhar In Ancient Tamil Literature

Pattinappalai, one of the ten Tamil Idylls (Pattuppattu) of Sangam age, describes Karikal Chola's Kaverippoompattinam, the emporium of the east. "It is a tradition with the poets of Sangam age to compare the heroism to the culture and the artistic perfection of every well-known City." Here is published a free translation of the poem.

The bright Venus of spotless fame may change her course and go South; the clouds may cease to collect together and the rains fail so as to make the conceited songster, the lark sob exhausted longing for the precious drops, but the river Cauveri never fails. Rising from the hills, flowing down to the sea, she spreads ever her waters far and wide and wafts ashore fine particles of gold.

The extensive fields watered by her are ever green with crops. The sugarcane presses are full, fragrant with green sugarcanes pressed out and heated. The long petalled water lily in the tanks droops in withered bloom by the heat. The full-grown calves of the buffaloes feed on paddy corns and sleep in the shade of the tall strawbins of paddy. There grow the cocoanuts and bananas with bunches in clusters, areca palms rich in fruits, fragrant turmeric, mango trees and their kind, the flowering palms, the bushy Indian kale (Sembu) and the sprouting ginger.

In the grand inner courtyards of the spacious houses, fowls stealthily feed on the paddy spread out to dry. To scare them away, the village maidens with lustrous foreheads, befitting ornaments and self-possessed looks, throw at them their golden ear pendants of curved shape. These pendants obstruct the onward march of the threewheeled go-carts, not drawn by horses, but pushed along by the children whose feet glitter with ornaments of gold. Except this obstruction the inmates of the houses know no other obstacle in their life to disturb them. Many houses of this type fill the prosperous coastal villages and the country of the Cholas is studded with many such villages one close to the other.

In the back-waters of the coast, massive boats laden with paddy, obtained by the sale of white salt are tied to their moorings in rows like horses in a stable. Surrounded by the back-waters are the woods which yield new and rich produce, and beyond them are the beautiful groves with blossoms. The twin lakes seem to embrace each other in great love. The lovely ponds with their bunds well-shaped, strong and high, gleaming with flowers of varied colours in ornate lines, where beauty has taken its abode. look like the Moon in the constellation of Makham in a cloudless sky.

TIGER EMBLEM

The great feeding houses well fortified with walls and doors embossed with the emblem of tiger have established service and benevolence to mankind and the praise of their fame is ever on the increase. The Conjee (liquid) filtered out of the rice cooked in these feeding houses flows in a stream and spreads over the land. The bulls fight over it and make the land around a muddy pool. Numerous carts driven over this part when dried raise a cloud-dust which settles on the white mansions of great workmanship and varied designs and make them look like elephants besmeared with ashes. Many are the sheds for the cattle which enclose within their yards cool wells.

The low groves contain the hermitage of monks. The cuckoo detests the odorous smoke emanating from the sacrificial fire and burnt offerings placed therein by the monks with matted hair and flies speedily away with its mate to the shrines guarded by demons where no one intrudes and takes its temporary abode with the doves which feed on pebbles.

In the broad elevated sand mounds with aged trees is the arena, where the proud fishermen of great lineage all of one clan, assemble to exhibit their deeds of valour. They partake the dishes of fried sweet prawns and boiled field tortoise. They adorn themselves with flowers of adambu creeper and water-lily which grow there and enter the broad central open place in the arena surrounded by a great crowd. They look like planets moving amidst the stars in the blue sky. They fight with hands and weapons attacking each other. Greatly enraged, each fights with the other in tense strength unyielding. The sling-throwers compete in exhibiting the strength of their muscles and the stones pelted from their slings scare away the birds from the grey palms.

DRINK FROM PALMYRAH

In the outskirts where wells are constructed with burnt clay cubes, pigs with their young ones and numerous fowls roam about. Rams and patridges are set on to fight for entertainment. Fishing rods and boat oars placed to lean on the edge of the low roofs of huts look like spears and planks planted around to protect the hero-stones (stones planted in memory of great heroes). Amidst these huts and in front of them, the fishing nets spread out to dry on the white sand, like dark patches of shade in the moonlight.

It is a full-moon day. The swarthy fishermen with short shaggy tufts of hair, do not go out to the

dark cold sea for a sea hunt. They plant the tusks cut out of pregnant sharks under the low covering aloes and deify them. They put on garlands of the cool flower of white koothalam, adorn themselves with the long petalled aloe blossoms and drink the juice extracted from the palmyrah. With their dark-complexioned women, who adorn themselves with leaves, they eat and dance on the sands of the lovely beach which smell fish.

Here the Cauveri mixes with the sea. Their confluence looks like the russet clouds which settle on the dark mountains; it looks like the baby which suckles at its mother's breast. Ceaseless is the roar of the sea here.

At this great ancient and lovely port of Pukar, which has stood for ever like a heaven of rare attainments, the fishermen bathe in the confluence to wash off their sin and bathe again in fresh water to wash off the salt. They dash into the waves, play with the crabs, make images in the sand, play throughout the day with never-abating enthusiasm and enjoy till their senses are satiated.

In the well-lit storied mansions with high colonnades, young wives whose husbands have joined them, take off their silks and put on fine clothes of cotton. They enjoy the drinks poured out of the receptacles. Wives wear the garlands of the husbands and the husbands the garlands of their wives. The fishermen who were out in the sea at night with their curved boats are guided by the bright light from these mansions shining throughout the night. They try to distinguish this light from the light of the morning star. Those who attend the music concerts, witness dramatic performances and enjoy the moonlight, return late in the night and sleep on the fine fragrant white sand heaped up by the waters of the Cauveri.

On the wide highways leading from the port lined with aloes of white blossom and long leaves are the officials of the kings who protect the customs revenue of the land. They are famous for their honesty and untiring work. As the horses yoked to the car of the furious Sun, every day they carry on their work untired and regular without any change or concession. As the seasonal clouds pour the sea-water as rain on the mountains and the rains poured over the mountains find their way to the sea, numerous goods are lifted from the sea to the land and those from the land are spread over the sea.

Countless articles of trade, exports and imports pour in and are stored in bales in the well-guarded godowns. These are correctly estimated and marked with the seal of a fierce looking mighty tiger, when they are sent out. These heaps of bales look like hills on whose top clouds settle. Like the deer which are seen on tbe hills, the dogs and goats roam about these heaps.

ENDLESS FESTIVITIES IN BAZAARS

The buildings in the bazaar streets rise up to the clouds with many floors and apartments tall winding stairs of short steps, long corridors and wide and narrow doorways. High on these buildings facing the windows opened for the wind, ladies stand in graceful pose like peacocks. Their colour is that of coral, their feet are red and their legs close and straight. They wear fine garments and elegant ornaments. Their looks are timid like those of a deer and their words are as melodious as those of a parrot. Their forearms with bracelets full are raised in front like the bunch of kandhal which showers its pollen on the hillside and their palms join in worship of God Muruga. In the streets below god-intoxicated girls sing and dance in honour of Muruga in tune to the call of the flute, the sound of the lute and the beat of the drums. The festivities know no end in these broad bazaars.

Many flags are seen flying over the town as the profuse flowers over the reeds which grow on the white sands washed down by forest streams. Flags fly over the decorated gates of temples where gods of great repute are enshrined, before which many bow down. Flags fly aloft on poles planted in the sheds of converging planks where beautiful locked cases of food and cool eatables are placed on floors washed with cowdung and strewn with rice, betel leaves and nuts as offerings. Famous scholars, great authorities in knowledge and learning have raised awe-inspiring flags as a sign of challenge for debates. Flags are seen on the top masts of ships lying at anchor in the beautiful open harbour of Pukar tossing in their moorings like restless elephants moving to and fro to shake off the unshakable posts to which they are tied. There are flags to announce the sale of toddy in the buildings where many enter. In the front yards of these buildings fishes are sliced and meat hewn are fried with great fuss and noise. At the entrance to these, sand is heaped and flowers are strewn as offerings. There are many more flags of various shapes and sizes. They are so numerous and thickly crowded over the town, that no penetrating ray of the Sun could enter.

JOY AND PROSPERITY

Angels of unsullied fame guard the town. Swift, erect horses which arrived by the sea, bags of pepper which came in carts, gems and gold from the northern mountains, sandal and ahil from the western hills, pearl from the southern and corals from the eastern seas, articles produced in the valleys of the Ganges and Cauveri, foodstuffs from Ceylon, articles of luxury from Burma and rare and valuable articles from other countries are gathered there in such great abundance as to make the earth bend under their weight. Whether in the sea or in the land the people live in great safety. Everywhere they live in great joy and in immeasurable prosperity.

Life in Pukar is all calm and cool. Hatred is not nurtured and fellowship increases. Fishes play in the yards of fishermen and animals crowd safely in the houses of butchers. Killing has been put down and theft driven out. Gods are worshipped and yagas are

performed. Cows and bulls are reared and the fame of those learned in the four Vedas spread out. Food and eatables are distributed free. Infinite love and grace reign undiminished.

Like the central pin in the yoke of the curved plough of the ploughman, the people are always upright and just. Their good hearts never swerve from the right. Zealously they guard their honour against any blemish and speak only the truth.

The traders are honest to the core. They regard the properties of others in the same light as they regard their own. They never take more or give less. Without any secrecy of trade, they proclaim and sell and are traditionally and abundantly rich.

As old kinsmen, who settled in different parts of tne country assemble together in one place on festive occasions, people from different parts of the world, speaking different languages, crowd together, mix up and move amicably with the numerous groups and live perfectly happy at Pukar.

" Even if this great city of endless fame is to be gifted to me. Ah my bleased heart ! I shall not part with my lady whose long black tresses shine in abundance, go with you to accept it. "

As the cub of the tiger with sharp claws and curved stripes grows in strength though encaged, King Karikal grew in his greatness and strength though imprisoned by his enemies. Like the elephant caught in a pit, pulling down its steep sides effects escape and joins its mate, the great Karikal shut up within the prison, cleverly planned his escape. He jumped over the prison walls, drove away mighty guards, made good his escape and regained his ancestral throng. He did not gloat over this success, but yearned to fight on and conquer more.

In the temples where (Kanthazhi) Lingams are enshrined, where captive girls used to sweep, clean and light up after bathing, where many new-comers used to enter for worship, elephants enter, rub themselves against the stout tall pillars, cause them to topple down and stay there with their mates.

The streets where rare flowers of wonderful smell were strewn and where experienced songsters with lutes of twisted strings and drums had given their performances are now deserted and look hideous devoid of the festivities. In the common meeting places grass and thorn grow, the fiery-mouthed jackals horribly howl, the birds of prey shout excited and the rock-horned owls hoot with a delirious note. These are now haunted by groups of corpse-eating demons.

The great devastation of the beautiful towns well-fortified, did not give Karikal the peace and prosperity he desired. The great Karikal will dig out even the mountains, fill in even the sea, bring down the heaven and change the direction of the winds if he so desired. He will achieve anything on which he sets his heart.

By the terrible might of his invincible army which has taken many impregnable fortresses, he subdued the Oliyars. The Aruvalars were made to carry out his commands, the Kings of the North withered, the Kings of the West lost heart and the power of the Pandian was curbed. By the mere stare of his fiery eyes, the mean Idaya Kings and Vellala rulers were extirpated. He then reclaimed the forest lands, dug out tanks and increased the produce of the land by leaps and bounds. Sacrificing his enjoyable life in his lovely palace at Uraiyur, he went out restoring temples, resetting the people rehabilitating the country and restoring the fortresses, fortifying them well with pot holes of arrows and secret entrances, small and big so as to challenge any one to seize them thereafter. Though he stood alone without allies, Karikal neither lost a battle nor an undertaking.

In the glitter of his fortresses, where peace and prosperity reigned, other kings looked pale. Accompanied by the sound of the well-tuned drums, they bowed to the great Karikal and the gems in their crowns touched his great sinewy heroic feet where shines the anklet—the emblem of heroism. The brown sandal paste on his chest as mighty as that of a lion, gets obliterated by the playing feet of his children and by the embrace of the bud-like bosom and the profuse ornaments of his Queen.

Ah ! the forest which I have to cross to accept the gift of Pukar is far terrible than the spear which the great Karikal of boundless prosperity aims at his enemies, but the broad shoulders of my lady love are cooler than his benign rule ! ★

The floating University, attached to the Chapman College of California, with over 545 students and teachers drawn from various Universities in the U.S. was at Madras recently. They were accorded a traditional welcome by the Govt. of India Tourist Office along with the Tamil Nadu Tourism Development Corporation. Mrs. L. S. Nadhan, Director, Govt. of India Tourist Office, is seen 3rd from right. Mrs. D. B. Nair, Assistant Director, Govt. of India Tourist Office, is seen 5th from right. Mr. G. J. Kamble, Assistant Director, Govt. of India Tourist Office, is seen 2nd from the left. Mr. D. S. Dheenadayal, Assistant Director, Tamil Nadu Tourism Development Corporation, is seen 5th from left.

The 9-ft statue of Madhavi in Poompuhar

Poompuhar Now

Steps are being taken to revive the ancient glories of Poompuhar. This was announced by the Chief Minister of Tamil Nadu at the Poompuhar Festival recently.

Over two lakhs of people participated in the Festival and the Chief Minister declared that efforts would be made to make it an annual feature at the time of the full moon in the month of Chithirai (March-April).

Describing the festival as not a religious one or a Bakthi one, the Chief Minister said it was a popular Government's bid to pay homage to the ancient rulers of Tamil Nadu like Karikala Cholan, Nedunchezhian and Cheran Chenguttuvan.

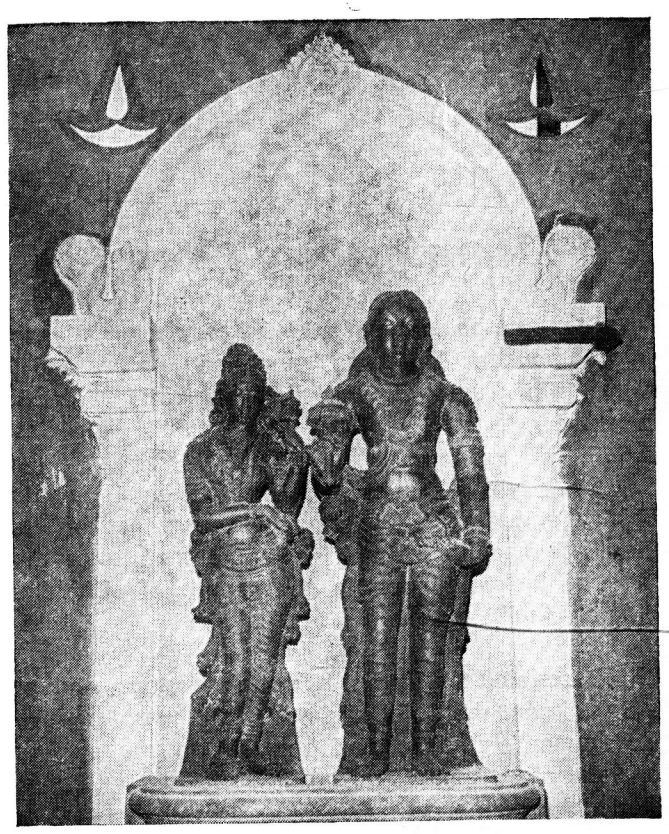
Poompuhar is being developed as a tourist attraction also. Hotels with modern facilities are coming. Foundation for a state guest house has been laid. A large number of foreign tourists who love beach resorts in sunny weather at the confluence of a perennial river are expected to visit Poompuhar in the years to come.

Poompuhar will be developed as a fishing centre. A 40-lakh scheme to house fishermen and provide them with net and other facilities is to be launched soon.

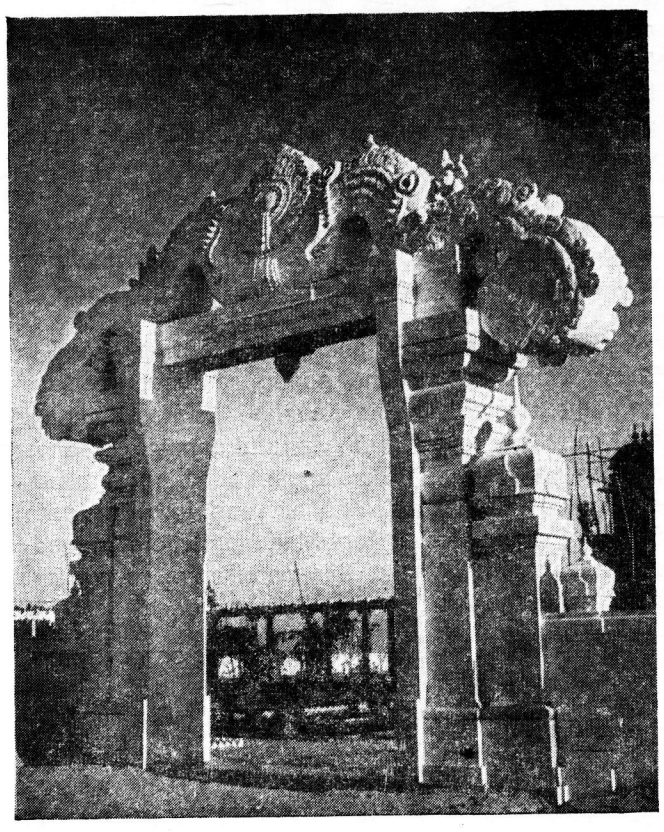
Silappathikaram begins with the first scene in Pukar, which depicts the poetic sentiment of love. Here, the hero of the epic, Kovalan, marries Kannagi; here he falls in love with a beautiful dancer, Madhavi and forgets his wife. Here again, following a misunderstanding, he leaves Madhavi and joins his wife. Both of them leave for Madurai where tragedy overtakes them. All the Silappathikaram scenes are depicted in the Art Centre at Poompuhar. ★

[See pictures on next page]

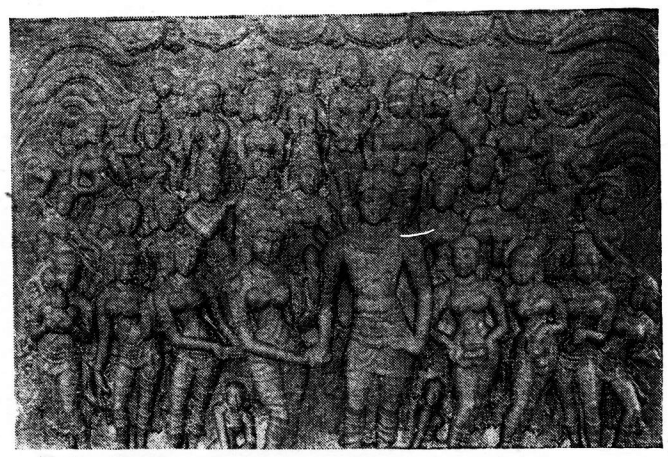
In the Poompuhar Art Centre



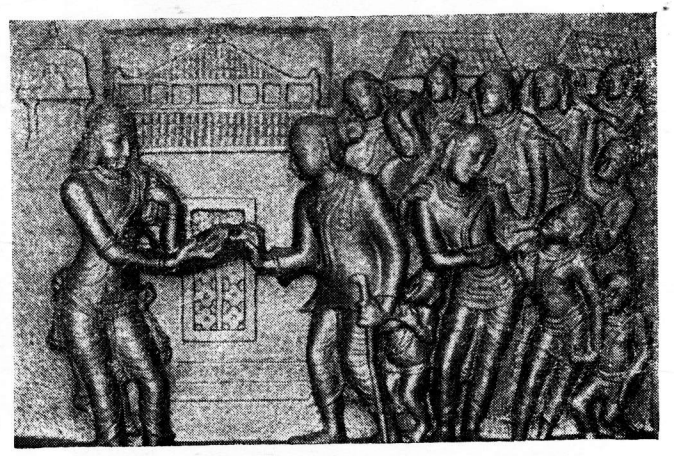
Statues of Kovalan and Kannagi in their wedding robes



Main entrance to Poompuhar



Kovalan -- Kannagi marriage



Kovalan selling the Anklet

Kannagi in Pandyan Court.

From page 7

with your travel agent or in the time-table given to you by the airline.

Travel between the city and the airport and vice versa is not gratis any more and you have to pay for this; the rates of the limousine are also listed in the time table.

Regardless of where in the world you're going, you'll want to build your wardrobe around these travel basics.

For cities—in winter—a warm coat, wool suit, wool dresses, knits, basic black dress, and evening clothes, if desired.

For cities—in summer—a lightweight coat, silk or cotton suit, cool cotton, or linen dresses. plus a dinner dress.

For resorts—a lightweight coat, sleeveless dress, light suit, shirts, shorts, bathing suit and beach-coat, festive dinner dresses.

The airlines have brought forth a lot of folders and guide books and you can easily obtain these from the respective carriers for study, reference or use.

There are more than a dozen airlines operating into and out of India and given hereunder is a list of the carriers :

Bombay : Air India, Air Ceylon, Air France, Alitalia, British Overseas Airways Corporation. Trans World Airlines, Singapore Airlines, Garuda Airways, Scandinavian Airlines, Swissair, Ethiopian Airways. Lufthansa, Japanese Airlines, Saudi Arabian Airlines and United Arab Airways.

Delhi : Air India, Air France, British Overseas Airways Corporation, Lufthansa, Pan American Airways, KLM Royal Dutch Airlines, Quantas, Afgha Airlines, Royal Nepal, Aeroflot and THAI International.

Calcutta : Bangladesh Viman, Air India, Union Burma Airways, THAI International, British Overseas Airways Corporation, Royal Nepal, Scandinavian Airlines and Aeroflot.

Madras : Air India, Air Ceylon and Singapore Airlines.

When returning, people are normally loaded with items they have bought abroad and usually end up in the Customs Department. Some go through a smooth sailing and some do not. We will talk about this in our next issue. ★

New Book

THE MIRACLE PLAYS OF MATHURA :
By Norvin Hein, Oxford University Press, Madras, Rs. 30.

Many of the foreign tourists to our country are interested in the Indian drama, one of the oldest of its kind in the world. Mr. Hein draws attention in this book to the plays which are popular in Mathura, in Uttar Pradesh.

Mathura is, of course, a great centre of pilgrimage. One of the oldest of the Indian, cities, it has been closely associated with Lord Krishna. It continues to be the centre of religious plays, of which the "Ramlila" and the "Raslila" are the best known. There are three other types. All communicate vibrant religious emotion.

The book is a product of thorough research. The author, an American, lived for nearly a year in and near Mathura. He witnessed innumerable plays, made detailed inquiries, searched for documents. The result is this complete study. To many Indians it will come as something like a revelation.

The " Ramlila " is well known, but the "Raslila", which deals with the stories of Krishna, is particularly appropriate to Mathura. These two forms, along with three others render scriptural stories on the stage and through the dance. They attract large crowds and continue to serve as a medium of education and entertainment.

In fine passage the author writes, " The continued life of these dramas springs from their power to kindle in all involved the **bhaktiras,** the sentiment of religious devotion to the Deity. Through the plays the Hindu.....re-enters the world of traditional truth. There he dwells in the loving emotion which establishes and conforms, for the Vaishnava, his positive orientation toward the universe ".

If the Mathura plays can attract the American author of this book, they can also attract many other foreigners. It is clear from what the author says that these plays are not only of ancient lineage but also dramatically viable. (The author provides the texts of some representative plays). They should be added to the repertoire of the stage which some of the tourists are taken to see.

The "Ramlila" is staged spectacularly in Delhi and many other north Indian cities, and also in the villages. It is now clear that the "Raslila" too could be made popular. This prompts the thought that there are some dramatic genres in the south too that could be made to attract the foreign visitor. The "Bhagavata Nataka Mela" of Tanjore is one of these. The authorities who are concerned with showing India to the best advantage can hardly do better than turn to plays like these. ★

Plan to save the Tiger

[Tiger has been declared as the National animal of India. Picture of a ferocious Tiger adorned the Flags of ancient Tamil kings.]

The number of tigers in the country has dwindled from an estimated 40,000 at the turn of the century to less than 2,000 at present. A 6-year Rs. 4 – crore scheme to save the tiger from extinction has been drawn up. The scheme, entitled Project Tiger, was inauguarated by the Union Minister for Tourism and Civil Aviation and Chairman of the Indian Wild Life Board, Dr. Karan Singh on April 1 last at the Corbett National Park.

The Background

Some 30 years ago the late Mr. Jim Corbett had warned that unless drastic measures were taken to save it, the tiger was doomed in India. The precarious position of the Indian tiger was noted with grave concern by the International Union of Conservation of Nature and Natural Resources in its tenth General Assembly, held in December 1969 at New Delhi. In a resolution, the Union called for a moratorium by concerned Governments on killing of tigers. By July 1970 tiger hunting was banned throughout India.

In April 1972, Mr. Guy Mountfort, an International Trustee of the World Wildlife Fund met the Prime Minister, Smt. Indira Gandhi. He apprised her of the serious situation the tiger was facing and promised full support of the World Wildlife Fund for any project to preserve the animal in India. At the initiative of the Prime Minister, an 11-member task force of experts, headed by Dr. Karan Singh, was constituted to plan the preservation of the tiger in India. The report, submitted to the Prime Minister last August, has been approved in principle by the Union Government.

Tiger as National Animal

It was under these circumstances that the Indian Board for Wild Life, at a meeting in November 1972, decided to bestow the honour of the national animal

to the tiger. The consensus at the meeting was that since there were about 1,827 tigers in different States as against a mere 177 lions in Gujarat, the tiger should be declared the national animal.

Historical References

The tiger has been known in India since ages. The earliest extant reference to the animal is found in the Atharva Veda. The Jatakas also mention the tiger. The Mohanjodaro seals record the impressions of tigers.

The estimate of the tiger population has been always an educated guess. Mr. R. Perry claims that in the last century more than one lakh tigers were killed in India. Mr. E. P. Gee estimated that there were 40,000 tigers at the turn of the century and about 4,000 animals in 1965. In 1955, Mr. Jim Corbett said their number was not more than 2,000. Mr. K. S. Sankhala, after a State-wise survey in 1970, put their number at 2,500.

Tiger Census

The first systematic tiger census, conducted in April-May 1972, revealed that the tiger population was down to 1,827. The count showed that Madhya Pradesh had the largest concentration. Due to the rains, the tiger count could not be conducted in four-fifths of the Sunderbans in West Bengal, Mizoram and some parts of Assam. The State-wise break up is :

Andhra Pradesh	35
Arunachal Pradesh	69
Assam	147
Bihar	85
Gujarat	8
Kerala	60
Manipur	1
Madhya Pradesh	457
Meghalaya	32
Maharashtra	160
Mysore	120
Nagaland	80
Orissa	142
Rajasthan	74
Tamil Nadu	33
Tripura	7
Uttar Pradesh	262
West Bengal	73

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Tiger population in other countries

The tiger is almost extinct in other parts of Asia. Not more than 100-120 Siberian tigers are left now. The Caspian tigers are down to 65-100. The number of the Javan type has fallen to 17. Only three or four animals survive in Bali, and the position of the Sumatra race is not known. It is estimated that there are some 2,000 tigers in Southern China, Indo-China states, Malaysia, Thailand and eastern Burma. But due to the war in Indo-China, the number may have gone down further. Tigers are also found in Nepal, Bhutan and Bangladesh.

Causes of Depletion

The wide variety of causes have been responsible for the depletion of the tiger population in India. Tiger-land in the country has suffered a heavy loss due to extension in cultivable land, growing industries, multipurpose projects and heavy drain on forests for timber. This has resulted in excessive disturbance in its habitate and destruction of its prey animals. The hunters and poachers saw it merely as a potential trophy for their glory and greed. Lastly, the villagers poison it for protection of their cattle.

Objectives of the Project

The objectives of the project are to ensure the maintenance of a viable population of the tiger for scientific, economic, aesthetic, cultural and ecological values. The tiger is one of the major predators of India, which keeps the population of herbivores under control and thereby saves the vegetation from over-grazing and the land from denudation.

The tiger is at the apex of the biological pyramid and its preservation is possible only by maintaining its entire eco-system in optimum condition. The project proposes to create nine major havens for the threatened beast. It is a conservation plan which aims at minimum disturbance in the habitat. The selected areas have a potential of developing a viable tiger population. They are representative of the different types of tiger habitats in the country and are distributed over nine States. The sites chosen have most suitable conditions for preserving the tiger.

Tiger Reserve Sites

All the nine tiger reserves are situated in the State forests and enjoy the status of national parks, sanctuaries, reserved or protected forests. The reserves will be set up at the following sites :

1. Manas sanctuary, Golpara district, Assam.
2. Palamau National Park, Daltonganj, Bihar.
3. Simplipal Sanctuary, Mayurbhanj district, Orissa,

(Contd. on page 20)

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Icons: Aesthetic Aspects

By SANJAYA

Part II

Lord Siva, the iconographical features of whose images we describe in brief in this, the second of a series of articles, is represented in sculpture in a number of forms, the two most important of which are in general terms, the boon conferring and the destructive.

As the Lord conferring boons, in Sanskrit 'anugraha-murti', Siva is depicted as wreathing a garland around the head of Chandesa, as giving presents to Ravana. as honouring Ganesa, as admitting Nandi to His household, as helping Arjuna with the celestial weapon he sought through arduous penance. There are also a few other forms.

As Chandesa anugrha-murthi, Lord Siva is depicted in a magnificent sculpture at the Chola temple in Gangaikondacholapauram, near Chidambaram, built in the eleventh century. The story is that a boy, Vicharasarman, lovingly tended a herd of cows so that they yielded over-abundant milk. This milk the shepherd boy used to bathe a "linga" of sand he made. The boy's father, incensed at what he considered waste, kicked the sand mound. The son cut off the offending leg of his father. Pleased with his devotion, the Lord appeared before him with Goddess Parvati and granted him grace. Chandesa was made the steward of the Lord's household. Every Siva temple contains a shrine to Chandesa.

RAVANA'S ENCOUNTER WITH SIVA

Another superb sculpture, on the Kailas temple at Ellora, illustrates the story of Ravana's encounter with Lord Siva. Ravana, the demon king of Lanka (or Ceylon), who was subsequently to be killed by Lord Rama in battle, once made mock of Lord Siva. Very proud of his strength, he tried to lift Mount Kailasa, the home of Lord Siva and Goddess Parvati. This caused great fear. But Lord Siva slightly pressed the toe of his foot and the mountain was restored to its place. The aggressor was caught beneath it. Realising his folly, Ravana offered worship to Lord Siva. The latter, pleased with this, released him and allowed him to return to Lanka.

A third beneficient aspect shows the Lord as granting a boon to Arjuna, the third of the five Pandavas. This is the subject of the world's largest open air sculpture, to be found at Mahabalipuram. Aware that the decisive war with their wicked cousins, the Kauravas, was impending, Arjuna wished to arm himself with a celestial weapon. He performed very severe penances in the Himalayas. Lord Siva tested him before granting his desire. In the guise of a hunter he approached Arjuna. They both saw a boar and both shot at it with their arrows. Both claimed it as their prey. The quarrel waxed strong and came to blows. At last Arjuna realised whom he was contending with and offered worship to the Lord, who, thereupon, granted him the weapon he sought. This famous story is also illustrated in paintings as at Lepakshi, in Andhra Pradesh.

Of the many forms of Lord Siva in His "samhara" aspects, imperfectly translated in English as "terrific" or "destructive", the best known is Tripurantaka-murti, the subject of a great sculpture in one of the "cave" temples at Ellora. The story is that three brothers, by dint of severe penance, had gained from Lord Brahma the boon of three castles, one in heaven, the second in air, the third on earth, which, after a thousand years, should become one entity and which could only be destroyed by a single arrow. On gaining their objective, the brothers grew tyrannical and oppressive, Lord Siva decided to destroy the castles. He made Lord Vishnu His arrow, Agni (the God of Fire) its barb, Yama (the God of Death) its feather. The Vedas were the bow and Savitri the string of the bow. Lord Brahma became His charioteer. Lord Siva then discharged a single arrow and destroyed the castles of the brothers.

KILLING OF DEMONS

Also at Ellora is a number of sculptures depicting Lord Siva fighting Andhaka. This was a demon who had offended the Lord. As he was about to be killed, he worshipped the Lord and was admitted to His household. A favourite theme of the south Indian bronze casters and of sculptors all over India is the Lord killing a demon who had taken the form of an elephant and was harassing His devotees. A beloved story tells of the Lord as Kalari-murti, as One Who chastised Kala, the God of Death. A sage, Mrigandu, had a brilliant boy, Markandeya who was destined not to live more than sixteen years. The boy offered worship to the Lord. As he was doing so in a temple, the God of Death came to take him away. As he was binding the boy, the Lord burst forth out of the linga and drove Kala away. The Lord gave immortality to Markandeya.

There are many other aspects of Lord Siva which do not come under either of these categories. Perhaps the best known is the Gangadhara-murthi, He who wears the Ganges in His hair as it came hurtling down from the heaven. Images of Nataraja contain

(Contd. on page 20)

Paradise For Book Lovers

K. C. KAMALIAH

Maraimalai Adigal Library is the Mecca of Tamil scholars in and around the metropolitan city of Madras. Beginning with a nucleus collection of 4,000 books, the personal collection of that distinguished savant and scholar, Swami Vedachalam, known endearingly to the world of scholars and Tamil lovers as Maraimalai Adigal, 500 books of Prof. V. Rangachari on Tamil history, inscriptions etc and 5,000 books gathered by the Saiva Siddhanta Works Publishing Society, Ltd,, the Library came into being on the 24th August, 1958, and is growing by leaps and bounds day after day. Taking advantage of the awakening among the general public to take to Tamil studies and to know more about the language and its rich heritage and legacy, this library plays a vital role in helping the Tamil scholars to produce the necessary literature to meet their needs. Everything is spick and span here and besides running a reading room with separate enclosures for readers of books and periodicals, mostly literary, both English and Tamil, care is taken to provide creature comforts to the various scholars frequenting the Library for serious work. One's heart echoes with reverberation of what Chim Rabin of Jerusalem's Hebrew University cryptically observes of the work done by the Maraimalai Adigal Library "which has everything to raise intellectual standards, and to give the Tamil nation pride in its heritage."

Tamil as a language has suffered grievously at the hands of certain indigenous scholars in India driven by prejudices and pre-conceived theories far removed from objectivity and the position was greatly retrieved to a great extent by European missionaries, who unfolded to the outside world the great treasures of the Tamil language, its originality and individuality in particular and the universalism found in abundance in its classics. Due importance was not given to Tamil as one of the oldest living languages of the world with a profuse literature characteristically its own. And it was given to Maraimalai Adigal, a purist in thought and word with a conviction arising out of his profound knowledge in Sanskrit and his familiarity with English to spearhead a movement for a critical and clear understanding of Tamil Works so that it can occupy a pride of place as a world language. The collection of books which Maraimalai Adigal has bequeathed to this Library in his will is a marvellous one on different branches, such as Philosophy, History, Religion, Ethics, Arts, Architecture and so on, besides Tamil literary works. His collection has been supplemented by further additions so as to enable one to have a comparative study of Tamil classics and to specialise in Tamil art and culture, history and ethics, religion and philosophy vis-a-vis the others. The added advantage which this library enjoys is its functioning in collaboration with a leading publishing concern as the Saiva Siddhanta Works Publishing Society, which has to its credit the publication of 1500 works, mostly in Tamil. During the course of the fifteen years of its existence, 20,000 new books have been added.

Maraimalai Adigal library specialises in getting rare books and the Librarian goes round on periodical tours on acquisition mission. More than 600 books on Tirukkural including translations of this famous work, in English, Latin, French, Chinese, Fiji, Malay, Burmese, Russian, Sinhalese and also in Indian languages have been collected and are exhibited frequently. The original Tamil works of **Tirukkural, Naladiyar, Tiruvachagam** used by Dr. G. U. Pope for translating them into English are some of the valuable collections in this library. There are collections of Tamil books printed in Netherlands and Tranquebar unfolding the growth of Tamil types for printing. In a way, though it may be said that the Maraimalai Adigal Library caters to the general public, of North Madras in the absence of a big public library, it is sought after mostly by scholars engaged in research, in view of its exemplary collection of rare books on the language and country of the Tamils. A noteworthy feature charactaristic of the Maraimalai Adigal Library is that books needed for research are always available in as much as they are not loaned if they are rare and more copies of the same book are kept for lending, if otherwise.

Towards the maintenance and functioning of the Maraimalai Adigal Library, The South India Saiva Siddhanta Works Publishing Society earmarks a portion of its profits. Besides this, the Library is not a beneficiary from any other quarter.

The list of persons who have used the Library for their research work is impressively long and scholars both Indian and foreign have nothing but admiration and praise for the useful role this library plays. The library premises are not only used for reading and research purposes but also for conducting lectures and seminars.

It redounds to the credit of Padmashri V. Subbiah Pillai, the guiding spirit of the Maraimalai Adigal Library to have built a library assiduously putting hard work distinctly different from the rest of its kind with the sole purpose of furthering the cause of Tamil. ★

From Page 18

Aesthetic Apects of Icons

a small figure of the Ganges in the head. A lovely sculpture in the Madurai temple, repeated in mural paintings, depicts marriage of the Lord with Parvati. This is a favourite theme of many other artists too.

To impress the truth that all Godhead is one has been evolved the concept of Harihara, Lord Siva and Lord Vishnu in one. The right half of this kind of image is Lord Siva and the left Lord Vishnu. A still more profound conception is explicit in Ardhanarisvara, half man, half-God. This is based on the truth that man and woman are needed for creation.

AS MASTER OF YOGA

In His aspect as the master of yoga, Lord Siva is worshipped as Dakshinamurti. Literally this expression means "The Lord of the South." Very popular in southern India, the expression derives from the fact that the Lord was facing south when He taught the sages. There are many variations of this concept, As Yogadakshinamurti the Lord is seen practising penance and his limbs are in the postures which yogis adopt. As Vinadhara Dakshinamurti, He is regarded as a music teacher, playing on the vina, a famous Indian musical instrument. As Gnana Dakshinamurthi, He expounds the Sastras or the scriptures.

Apart from the boon giving forms of Lord Siva. there are the benign forms, the Lord represented as sitting or standing. Of the standing images there are Kevala Chandrasekhara-murthi or the Lord standing by Himself and carrying the customary emblems, Uma-sahita murti, or the Lord with Uma, Goddess Parvati, and Alingana-murti, the Lord embracing Goddess.

A popular form of the seated Siva is Somaskanda, which, many scholars think, was the object of worship in Pallava temples like those at Mahabalipuram. In this the Lord is shown with Goddess Parvati and their child, Skanda, between them. Sukhasana-murti is the Lord seated by Himself.

Finally, there is the magnificent and large class of images of Nataraja, Lord Siva as a dancer. There are some superb south Indian bronzes to illustrate this conception. The great temple at Chidambaram is dedicated to Lord Nataraja. Ancient texts of the dance say that there are one hundred and eight poses. Many of these are illustrated in sculptures in the Chidambaram temple and elsewhere.

There are many types of the Nataraja image, the variations consisting in which of the legs is held aloft and such other details. The most popular form is the "Anandatandava". ★

[From page 17]

Save the Tiger

4. Corbett National Park, Nainital district, U. P.
5. Ranthambore sanctuary, Swai Madhopur, Rajasthan.
6. Kanha National Park, Mandla district, M. P.
7. Melghat, Amravati district, Maharashtra.
8. Bandipur-Nagarhole, Mysore district, Mysore.
9. Sunderbans, 24-Parganas district, West Bengal.

Cost and Measures of the Project

The six-year conservation project, a Central sector scheme costing Rs. 4 crores, will cover the last year of the Fourth Plan and spill over to the entire Fifth Plan. The World Wildlife Fund have promised to raise a contribution of $ 10 lakhs for the project.

The scheme envisages a number of measures, including the provision of anti-poaching squads; prevention of grazing by cattle and collection of minor forest products, fire protection, restriction of forestry operations and the launching of tiger research programmes in the selected sites.

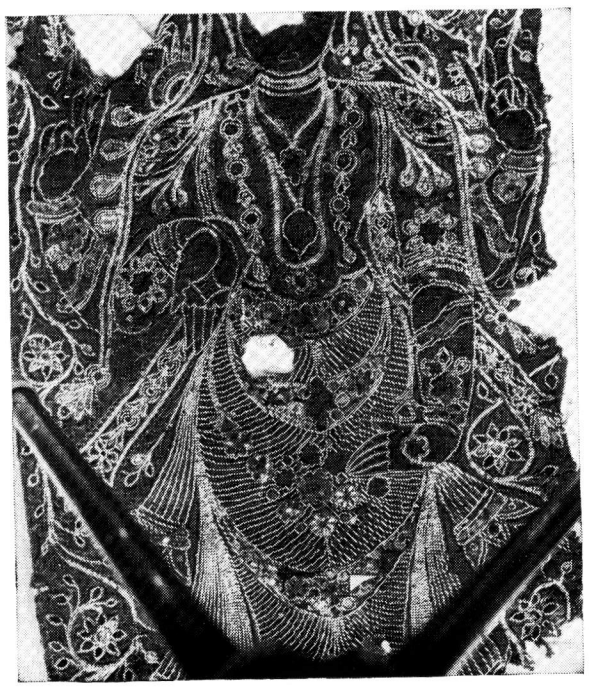
Training of Officials

A conservation programme of this nature will require a specialised training of the personnel. All the assistant conservators seconded to the tiger project will undergo a six-month training course in wildlife, conducted by the Forest Research Institute, Dehra Dun. Suitable measures to train all the nine joint directors with the help of the Food and Agriculture Organisation or the U. N. Development Programme will be arranged. Research staff will be sent abroad to study the latest research techniques at wildlife research stations. Seminars and symposia will be organised to inform the field workers of the new advances in the domain of wildlife conservation.

Wildlife Tourism

The tiger sanctuaries will, it is proposed, function as national parks which will give a fillip to the development of wildlife tourism, particularly foreign tourism. Efforts will be made to attract tigers by artificial salt-licks, water-holes and feed-lots for day-time viewing. At the turn of the eighties, India's target is to welcome 10 lakh tourists from abroad. Considerable emphasis was laid on wildlife tourism in India at the meeting of the Tourist Development Council, held in Goa last October. There is a vast scope for wildlife tourism in our three national parks and 125 sanctuaries. And the tiger is the best bet as a tremendous tourist draw, in particular for the foreign tourist. ★

1



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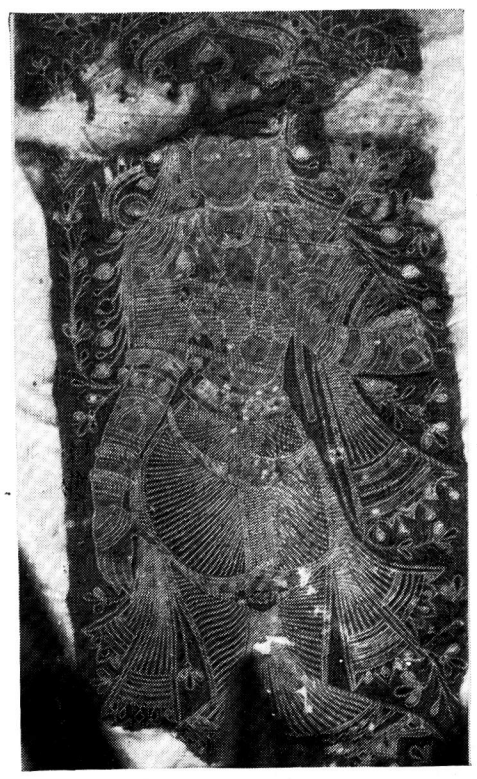
3

TEMPLE JEWELS OF THE SOUTH

In this, the last of the series, we publish some of the decorative curtains used in the Kallalagar temple in Madurai District. Muthutirais (Pearl Curtains) with the pictures of (1) the benefactor (2) Vishnu (3) Sri Devi (4) Hanuman (5) Bhudevi.

—Courtesy French Institute of Indology, Pondicherry.

4



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